1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

CHAPTER III.

The Choroti (3). Modes of subsistence.

Their various industries. Hunting. Bows. Arrows. Game-stalking. Game-driving. Decoying game by imitative calls. Tracking. Snares. War weapons. Clubs. Knuckle-dusters. Bone daggers. Knives made of cane. Mail shirts. Methods of warfare. Incendiary arrows. Ambuscades. Preparing for war. Scalping. Torture. Causes of war. Fishing. Nets. Driving fish. Blocking up fishing-water. Swimming and wading, in fishing. Fish fences. Pile-buildings used in fishing. Mush-spacers. Fish-hooks and lines. Fish clubs. Transportation of fish. Dangers in fishing. Gathering of wild food plants. Implements used in gathering wild plants. Agriculture. Cultivated plants. Agricultural implements. Cattle-rearing. Domestic animals. Nomadic life. Trading.

The Choroti subsist on hunting, fishing, the gathering of wild, edible plants, and, to some small extent, also on a very primitive form of agriculture, and by trading with their neighbours.[1]

Hunting of game is mainly done with bows and arrows, and snares. The pellet-bow and the sling are met with among the Choroti, but are only used as toys.[2]

The collection of Choroti objects that I presented to the Riksmuseum included 14 bows, only 11 of which are now to be found. They form the material upon which the following description of Choroti bows is founded.

The bow staves consist of some kind of wood which is hard, resilient and usually free from knots. Probably quebracho (Schinopsis lorenzii) and palo mataco (Achatocarpus praecox) are the woods most frequently used as bow stave material. The bows of the Choroti (figs. 90 and 91) are better made than those of the Chiriguano, but are not of such good workmanship as the bows that I have seen among the Toba on the upper Pilcomayo.

[1] The description I am here giving of the Choroti refers, unless otherwise stated, to this tribe's mode of living at the time my observations were made (1901). Since then, many changes have come into the Chaco Indians' mode of living.

[2] Nordenskiöld (13), p. 48.

[p. 85]

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

shape as the strange-looking Choroti arrow, which is seen in fig. 102.[1] The Esquimaux, like the Choroti, live in a bone-and-wood age, although the latter people to a large extent use the bone-hard wood of several species of Chaco trees in the place of bone. In both cases the arrows are intended for hunting big game. It is a strange thing, however, that the arrows just referred to, from Greenland and from the Chaco, are so much alike in shape that one might point to a reproduction of the Esquimaux arrow in question as being the type of a lanceolate, barbed, Choroti arrow. As to the ancient Indian arrows of Chaco type found within the Andean region, previously referred to, it is, however, not only their form that is identical with the Chaco arrows, but also the material (reed, and species of wood that do not grow in the mountain region) is typical of the Chaco. This being so, it may with great certainty be established that the ancient Indian arrows in question really originate from the Chaco, and that we here have one of the many indications that point to old-time communication between the mountain region and the plains to the east of it.

The Choroti hunt all sorts of game, from jaguars, pumas and ostriches, to lizards and rats. Among edible game are counted, among others, also birds of prey (even vultures), foxes, armadillos, rats, lizards and snakes. On the other hand, some Choroti, at least, will not touch deer's flesh, as they believe these animals to be possessed by evil spirits.[2] Some of the species of animals just enumerated, too, are by certain individual Choroti considered dangerous to eat (see p. 114).

When the Choroti are out hunting with bow and arrow, they naturally endeavour to stalk as closely as possible up to the game, and then occasionally employ a stratagem common to many tribes who live by the chase, namely that of tying tall leafy bunches about waist and shoulders, so as to give the hunter the appearance of a bush. This stalking trick is also known to the Lengua. On this point, Grubb writes to the following effect: 'The ostrich is a very wild, though stupid bird, and the hunting methods of the Lengua are based on this fact. When hunting in a palm forest, the hunter ties a few palm leaves together and fastens them to his head and shoulders, so as to resemble a small palm. By means of this disguise he has no difficulty in getting within easy range of

[1] Solberg (1), p. 73, fig. 54, bottom row of arrows, the second specimen from the left.
[2] Karsten (2), p. 32.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

the bird. And if he happens to be hunting in a district where ant-hills abound, he uses for concealment, instead, a bunch of creepers of the kinds that are growing on every termite hill. Where the country is open, and only grown with low bushes, Lengua hunters employ another trick. They close up the spaces between a large number of bushes that are more or less in a straight row, by which means a long, low, and hedge-like fence is produced. The bowmen are then posted at suitable points along the fence, and other Indians, who have been lying concealed at a distance, proceed to drive the ostriches towards it. Although the ostriches could easily jump the low fence, they are stupid enough to run along it, with the idea of finding an opening where they might get through. In that way they sooner or later get quite close to the bowmen, who are then easily able to kill them with their arrows.[1]

Fig. 108. Implement consisting of two reed splints, tied together. Said to be an imitative call instrument for decoying game into range for shooting. Choroti, Gran Chaco, Bolivia. 2/3. Riksm. 03. 3. 218.

The Choroti often decoy game by imitating the calls of various animals. The game-calls are sometimes produced by artificial means, sometimes without any instrument. Figure 108 shows an implement that, reputedly, was used for enticing game to approach within arrow range, but I have unfortunately no notes to explain the manner in which it was used. I reproduce it here, however, in the hope that some other Chaco student may be able to supply such information about it as is now lacking. The object consists of two reed splints tied together with their concave sides facing each other.

The Choroti are skilful trackers, though in this art they do not come up to the level of the game hunting tribes I came into contact with in Africa. When I was shooting in the neighbourhood of our Tatarenda camp, I often had with me Indians who assisted me to find the game, and to recover killed or wounded animals. They then always walked in single file (»Indian file«), as seen in fig. 109.

The snares that the Choroti use consist of spun caraguatá fibre; they are mostly used for catching birds, and are arranged either as springe snares, or are placed in a forked branch like an ordinary running noose trap.[2]

[1] Grubb (1), p. 85.

[2] Nordenskiöld (17), figs. 45 and 48.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

301 That in primitive man there is an instinct for self-ornamentation, I
789 consider cannot be doubted. In children this instinct is found, and it is possibly also traceable among animals.[1]

[224]

Fig. 183. Hunting amulet. A jaguar or puma claw. Choroti, Gran Chaco, Bolivia. 1/1. Riksm. 03. 3. 399.

Fig. 184. Hunting amulet. The carapace of an armadillo's head. Choroti, Gran Chaco, Bolivia. 1/1. Riksm. 03. 3. 400.

000 According to my opinion, flowers and snail shells were certainly used as ornaments by our race long before the dawn of such mental development as made possible the idea of supernatural things. Prior to this, no »magic» properties of any kind were, of course, ascribable to natural objects. The faculty of sensing beauty in a material form is bound to be

[1] Apes and monkeys, in captivity, are sometimes said to try decorating themselves with necklaces, hats, etc. This may, however, result only from a desire to imitate. More remarkable, it seems to me, is that elephants, camels, horses and dogs are said to show evident satisfaction when gaily decked out.

2: Nordenskiöld E-5 (1908-1909)1919
SK6 Choroti SK6
Ashluslay SK5

VII.

Hunting Weapons and Equipment.

A
C
224
411
857

The Choroti are not eager huntsmen. The Ashluslay propably hunt more. Their only real hunting weapon is the bow and arrow. They also have snares of various sorts, though I do not know if they use them much. The sling and the bolas also occur among these Indians, but only as boys' weapons.

ODD

The *bow and arrow* are certainly very old cultural elements throughout S. America. We find them almost all over the continent and among all the really primitive peoples. As far as I know, this weapon is only wanting on the Upper Amazon, or at least was rare there, for in the oldest books of travels[1]) from these parts we are told that on the upper part of this river the Indians fought with spears which they flung with the throwing stick, whereas lower down the river they used the bow and arrow. In the mountainous regions and on the Peruvian coast, i. e. in the greater part of the cultural zone in the West, the bow and arrow was also a rare weapon[2]). One may really ask why the Indians there preferred to use the throwing stick rather than the bow, which latter was nowhere unknown to them. VEIGL gives us a good explanation[3]): «The throwing stick carries as far as a bow, and is much more convenient for them, as they can

[1]) See GASPAR DE CARVAJAL and ACUÑA.
[2]) But was not unknown there.
[3]) P. 256.

2: Nordenskiöld E-5 (1908-1909)1919
SK6 Choroti SK6
Ashluslay SK5

A
C
411

Fig. 6. Leather bracelet adorned with tin-plate. Ashluslay, R. M. (A. 1025) 1/2.

000

lets (fig. 6), which probably serve the same purpose. *Wristlets* for shooting with the bow have not been observed among many of the S. American Indian tribes. From books I know of them among the Abipone[1]), Botucudo[2]), Crichaná[3]), Goajiro[4]), Guató[5]), Ipurucotó[6]), Karajá[7]), Mbayá[8]), Mundrucú[9]), Chavantes[10]), Chieriabá (on the R. de S. Francisco, E. Brazil[11]), Cainguá (Cayua)[12]) and Ona[13]).

The wristlet is, as far as I can see, a cultural element the distribution of which is too little known for us to venture upon conclusions with regard to its origin.

C
224

Snares are probably extensively used in S. America, though they have been little studied. On my travels I came across a great number of snares set in very various ways by the Choroti, Chané, Toba, Cavina, Guarayú (Pauserna) and Tumupasa.

I will not attempt here to determine the distribution of the different types of snares. The fact is probably that all, or almost all, the Indian tribes use snares of some sort, though they may have escaped the notice of most travellers. When opportunity offers I will describe and depict, in a sep-

---

1) Dobrizhoffer, Vol. 2, p. 354
2) Wied, Vol. 2, p. 27
3) Barbosa Rodrigues, p. 161.
4) Therese v. Bayern (1) Vol. 1, Pl. 1, fig. 7.
5) Max Schmidt (3), p. 238.
6) Barbosa Rodrigues, p. 145.
7) Krause, p. 375.
8) Sánchez Labrador, Vol. 1, p. 316.
9) Martius, Vol. 1, p. 388.
10) " " " " 374.
11) " " " " 378.
12) Lopes, p. 320.
13) Gallardo, p. 150.

2: Nordenskiöld E-5 (1908-1909)1919
SK6 Choroti SK6
Ashluslay SK5

are, or were, used by the (27) Ona [1]), (5), Chané [7]) (2) Ashluslay [7]), (1) Choroti [7]), (6) Mataco [7]), (7) Toba [7]), (3) Tapiete, (10) Araucanians [2]), (26) Patagonians [3]), (17) Abipone [4]), (16) Guató [5], [8]) and (8) Lengua [9]).

WHIFFEN mentions bow-strings of strips of skin from (61) tribes on the north bank of the Rio Yapurá [6]). MEYER assumes that a bow with tendon string, which has been preserved since the 17th century in Copenhagen, comes from (56) Mundrucú. I consider it probable that the string which is now on the bow did not originally belong to it [10]).

For the rest, bow-strings of vegetable material are found throughout S. America.

In fig. 5 a, b, c, and d are reproduced the most important of the types of arrow heads to be found among the Choroti and Ashluslay. Of these I have attempted to study the distribution of the arrows with thickened heads (the bird arrow) (fig. 5 d) and would refer to Map. 3 and the subjoined list of references concerning the distribution of these arrow-points. The map pays no regard to the shape of the points among the different tribes.

The Geographical Distribution of the Bird Arrows in S. America (Map. 3)

No. on the map.

45 Botocudo, WIED, Vol. 2, p. 25; v. IHERING (2), Pl. 2, fig. 5; THERESE VON BAYERN (1), Pl. 4, fig. 8.

14 Bororó, STEINEN (3), p. 485.

---

1) GALLARDO, and others.
2) MEDINA, p. 134.
3) PIGAFETTA p. 12.
4) DOBRIZHOFFER, Vol. 2, p. 354; «of the entrails of foxes».
5) MAX SCHMIDT (3), p. 180.
6) p. 95.
7) Also of Caraguatá fibre.
8) Also of palm fibre.
9) GRUBB, p. 77.
10) Is it not possible that some little princes played with the bow, and having lost the original string had a new one fitted to it?

2: Nordenskiöld E-5 (1908-1909) 1919
SK6 Choroti SK6
Ashluslay SK5

A
411
A
C
[224
411]
524
A
[284]
000

arms are made. I have not seen similar slings among any other tribe.

The *Bolas*, too, is only found among the Choroti and the Ashluslay as a toy or as a boy's weapon. There are no stones to make the balls, so these are made of wood.[1]) FRIEDERICI[2]) has indicated the distribution of the bolas. He mentions the Aymara, Quichua, Mojo, Mataco, Abipone[3]) and other Chaco Indians, the Araucanians and other allied tribes, the Indians of the Argentine pampas, the Patagonians and some of the Fuegians[4]). To this list may be added the Querandi[5]) at the mouth of the R. La Plata.

Fig. 7. Ashluslay Sling. R. M. (A. 1555).

Stones similar to those used for the bolas have been found in an extensive region in the west and south of S. America. A good deal that has been written about these stones is passed over by FRIEDERICI in the treatise just referred to; v. IHERING[6]) has written about these stones in S. Brazil. RIVET[7]) who offers us a very complete résumé concerning their distribution, is of the opinion that they were used in different places for different purposes. It must therefore not be assumed that wherever bolas-like stones have been found, the bolas was in use. EDER[8]) mentions the

[1]) See »Indianerleben» fig. 24.
[2]) (4) p. 34.
[3]) Also as a toy. FRIEDERICI (4), p. 34.
[4]) See also COLAZZI, p. 124.
[5]) SCHMIDEL, p. 150.
[6]) (4), p. 73.
[7]) (4) p. 177.
[8]) p. 209.

2: Nordenskiöld E-5 (1908-1909)1919
SK6 Choroti SK6
Ashluslay-SK5

woods the bolas is an unserviceable weapon. Toy bolas, like those used by the Choroti and Ashluslay, have not been observed by me among any other tribe. From books I only know of toy bolas from the Patagonians[1]), Araucanians[2]) and among the Incas, as stated by FRIEDERICI[3]) following HUAMAN POMA.

A combination of sling and bow is the *clay-pellet bow* (Fig. 8). I have seen it among the (16) Mataco (Mataco-Vejos), (2) Ashluslay, (1), Choroti, (3) Tapiete, (22) Yuracáre, (4) Chiriguano, (5) Chané (23) Churápa, and (87) Mestizos of Sta. Cruz in Bolivia.

Fig. 8. Pellet bow. Ashluslay. G. M. (A. 1798) 1/4.

GUSTAF ANTZE has written a treatise on the distribution of the pellet bow in the world. According to him, it is in use in the following districts and among the following tribes of S. America: (87) Brazilian coast, W. of Cabo Frio, (87) Sta. Catarina, (3 c) Machali on the R. Belmonte (21) Caingná (16) Guató, (17) Abipone, (8) Lengua (1), Guarani (Paraguay) (IV) Guaná (11) Chamacoco, (X) 4 Payaguá (II) Tereno (9) Toba, (12) Mbayá (Kadiuéo) (75) Angaité (87) among Portugese boys in Leopoldina, and among the (13) Karajá.

As seen from Map 5, the pellet bow has an easterly and much concentrated distribution in S. America. It also occurs in India and E. Asia. It appears to me improbable that the pellet bow should have been invented independently in Asia and in S. America, and I almost came to the conclusion some time ago that the pellet bow reached the New World from the Old in some manner in pre-Co-

[1]) OTTER and HAVEN p. 123.
[2]) FRIEDERICI (4), p. 34.
[3]) " "

Mataco SI7
Choroti SK6

M /320 cont./

771 They have a vague idea of superior beings, whom they fear
776 without worshiping them; the cleverest one becomes the sorcerer
756 and exploits the poverty of his companions, especially today when
648 they are earning money from the whites, to whom they lend im-
464 portant services.

M They frequently move from the region that they occupy to
167 the Argentine Republic; they work, dress, learn some Spanish
177 and a slight smattering of civilization, and return to their lands to live as before.

Choroti

Ci The zone located southeast of Toba territory is occupied
131 by the Choroti Indians, who have their own language. They
197 occupy the geographic degree 22° 30' latitude and 64° 10' longitude, on the left bank of the Pilcomayo River.

Ci They are quite numerous and peaceful, and they are not
181 treacherous like their neighbors, the Toba. Nevertheless, they
648 inspire respect in all the neighboring tribes; if a mission were to be established at said degree, the conquest of all the Bolivian territory /321/ up to 24° would be accomplished without the need of so many small forts, which are such a great expense to the Nation and which do not create centers of trade and civilization.

Ci Father Gianelli in years past visited the Choroti Indians,
797 was received with displays of affection and appreciation, and
177 found among them good inclinations toward becoming civilized, but at that time the harvest was too much for so few evangelical workers.

Ci The Choroti are not so lazy and savage as the other tribes;
181 they devote themselves to the cultivation of a few seeds and to
241 the raising of cattle, although on a small scale. They are also
231 hunters, however, and when they occupy the banks of the
224 Pilcomayo, they take advantage of the fruits the river brings them, especially in the great floods.

2: Karsten E-5 (1911-1913)1932 SI7 Mataco SI7
Toba SI 12
Choroti SK 6

M 241 seldom allows them to reach maturity. Besides the drought, birds, ants, locusts and rats often destroy the crops. The same fruits and cereals are cultivated by the Mataco and the Tobas in Bolivia, maize and manioc however with greater success than among the Choroti, since the climate there is more favourable. On the whole, the Chaco tribes are greatly dependent for their subsistence on the crops nature spontaneously gives them, and the great rôle that wild fruits like the algaroba, the chañar, the tusca, and a few others play in the economic life of these Indians has already been mentioned. It is mainly owing to these useful trees that the interior parts of the Chaco are habitable for people living in a state of nature.

T 241 184 439 The Bolivian Tobas, although they cultivate maize on a small scale, still get their main supply of this important cereal from the Avas in the north, with whom they carry on a sort of trade. Generally they get the maize in exchange for dried fish, which they store in considerable quantities during the summer season.

M T C 226 Fishing is the main occupation of the tribes living on the River Pilcomayo, and these Indians are therefore never seriously threatened by starvation. During the rainy season, when the river is swollen, fishing is often impossible; the proper season begins in April or May when the water is low and fish appear in abundance along the banks of the river. All Pilcomayo tribes use nets made of *caraguatá* fibres and of a peculiar triangular form, and since they have no canoes or vessels of any kind they always catch the fish by swimming and diving, in which they display remarkable skill. The Tobas, who are particularly skilled fishermen, use not only nets, but also, and I believe more commonly, bow and arrrows, a method only occasionally practised by the Choroti and the Mataco. When the Indians have caught a fish they instantly kill it with a small club of palo santo if it is a large one, if it is of a smfaller kind simply by biting the head.

T 251 438 During a big fishing expedition the Indians, at any rate the Tobas, sometimes catch fish in enormous quantities. They preserve them by roasting, then store them in special shelters, formed of a roof made of reeds and palm-leaves resting on four poles. This dried fish forms an important article of exchange among the Tobas.

M T C 224 Next to fishing, hunting is the most important means of subsistence of the Chaco Indians, but in this respect also the Choroti and Mataco are inferior to the Tobas. Especially the Choroti seemed to me to be poor hunters. In the parts of the Chaco inhabited by these Indians game is scarce, and with their comparatively small bows and arrows they only

2: Karsten E-5 (1911-1913)1932 SI7 Mataco SI7
Toba SI 12
Choroti SK 6

M T C 224 C [262]

rarely succeed in killing a tapir, a deer, or a wild pig. Besides, the deer is an animal of which the Choroti have a superstitious fear, and its flesh is never eaten by them; when they kill one, they only keep the hoofs, which are used as magical rattles, the leg-bones, of which instruments used for ceremonial blood-letting are made, and the skin which is used for different purposes. Of birds, as I have stated before, the ostrich is especially appreciated both on account of its flesh and its plumes, which play a great role as personal ornaments and to which magical power is ascribed. In hunting the ostrich the Choroti, like other Chaco tribes, avail themselves of the trick of binding palm leaves together and placing them on the head and shoulders so as to resemble a young tree. Disguised in this way, the Indians generally succeed in getting within easy range of the shy bird, and are thus able to bring it down with their arrows. Another trick of which the Indians often make use in hunting is that of imitating the cry of certan animals and birds by means of round wooden whistles, particularly invented for this purpose. With the same whistles, which are supposed to possess magic power, they also imitate the supposed whistling sound of the spirits, which are thereby frightened away.

T 224

The Tobas are much more skilled hunters than the Choroti and the Mataco, and at least in Bolivia, the country inhabited by these Indians is comparatively rich in game. Thus tapirs, deer, and wild pigs, of which latter there are two varieties, are frequent in the forests, and the Tobas hunt them eagerly, using bows and arrows as well as lances as weapons. All Indians and particularly the Tobas, are expert in stalking ainmals; the latter are thereby aided by their dogs which are specially trained for the hunting of the wild pig. Even the jaguar and the puma are hunted by the Tobas with dogs.

M C 231

Of domestic animals the Chaco Indians keep dogs, sheep and goats as well as fowls. [1] Horses were long ago introduced among the Tobas who

[1] Nordenskiöld, when treating of the domestic animals of the Bolivian Indians in his *Ethnography of South America seen from Mojos in Bolivia*, p. 114, amongst other things mentions that in Mojos only the civilized Indians keep cattle, which have been introduced by the whites, and adds the following erroneous statements as regards the Chaco Indians: »In the Chaco, on the other hand, *even the independent Indians have cattle* which play an important part for them. *The Indians keep no sheep or goats*». I wish to point out that neither the Tobas nor the Choroti, nor the Mataco on the Pilcomayo keep cattle. On the other hand, sheep and goats are kept by *all* Pilcomayo tribes and, as far as I know, by all other Chaco Indians, except perhaps some savage tribes in the interior of the unknown Chaco.

2: Karsten E-5 (1911-1913)1932 SI7 Mataco SI7

Choroti SK6

CHAPTER XVII.

Magical ornaments and amulets.

In my *Civilization of the South American Indians* I have shown that most Indian ornaments have originally had a purely magical significance, although among tribes affected by European culture they have gradually lost this significance and become real »decorations». Among the Chaco Indians also this course of development is conspicuous, for instance with regard to tattooing, body-painting, and the majority of other personal ornaments. The principles of *tattooing*, as it is practised by the Choroti, Mataco, and Tobas, have been set forth by me in a previous chapter.[1]) Tattooing is first of all closely related to scarification and bleeding, customs quite commonly practised by the Indians in all parts of South America. Blood-letting is in itself regarded as a method of purifying the human organism from evil and impure spirits. The spirits are supposed to enter the system, and especially to mix in the blood, thus giving rise to ailments of different kinds and to a state of weakness in the particular part of the body to which they have attached themselves. The Indian thinks that by bleeding that part he will rid himself of the dangerous intruder, just as he sometimes thinks it will leave his body with the mere perspiration, and this belief is naturally supported by the fact that in certain cases such purgations may really give some relief. The Chaco Indians are quite familiar with this idea. Thus among the *Choroti* it is a common thing for the men to bleed themselves with a sharp bone obtained from a certain »magical» animal or a splinter of a certain wood before certain important undertakings. Thus they say that, by drawing blood from the arm, the limb will get more strength for pulling the bow; the practice is therefore especially

M 789

M 783 827

C 783 827 224

[1]) See *supra*, pp. 89 sq.

[p. 179]

2: Karsten E-5 (1911-1913)1932 SI7 Mataco SI7

Choroti SK6

C 783 827 [324] resorted to before going out on a hunting expedition. If the arms fails or trembles in pulling the bow, its weakness is, according to the idea of the Choroti, due to the presence of a *mohsek* in the blood; and they think that the evil demon will leave the body with the blood drawn. The same custom is practised by other tribes of the Pilcomayo. Thus C 171 Nordenskiöld noticed it among the Ashluslay, although he did not understand its real meaning. After a trying fishing or hunting expedition, he says, the Indians may be seen to pierce their arms and legs furiously with hard wooden splinters, so that the blood flows in streams; and in order to get a keener sight to find the nests of the bees they likewise prick themselves above the eyes. In both cases the idea evidently is that the demon which causes the weakness or fatigue will be driven away from the body and perhaps killed with the pointed instrument.

M 304 783 The scars left by the cuts are tended with care and shown with satisfaction, indeed with pride. The Indians showed with apparent satisfaction even those cicatrices which the *palometa* fishes had inflicted on their body with their sharp teeth when they were bathing in the river. It is clear that according to the idea of the Indians not only the bleeding purges the body from impure matter and strengthens the limbs, but that the very scars which remain after the operation possess some mysterious power to keep off evil influences, a power which is much the same as that ascribed to real tattooing marks. This Indian view is especially conspicuous in regard to an operation which the whites sometimes perform upon Indians who have come in contact with European civilization, namely, vaccination. I could myself appreciate the extraordinary importance ascribed to scars when during my stay at Esperanza I vaccinated a number of Chaco Indians who were employed as labourers at the sugar factory. The Christians probably have no remedy which the natives understand so well as this one, and they therefore as a rule submitted to the vaccine inoculation without remonstration, in fact, with pleasure. The small indelible marks which remained were regarded with wonder and admiration, and it was perfectly understood that they were a sort of warranty that the terrible disease would not attack the person wearing them.

M 751 783 304

M 302 189 Of all personal ornaments *body-painting* is the most important. All Chaco tribes practise it, and men and women alike. In the Chaco, as in other parts of South America, body-painting is essentially a custom of magical significance, as one can easily find out by considering the circumstances under which it is practised. The favourite colour of the